

THE NUR AF'GHAN

Vol. IX.

LUDHIANA:—May 12th, 1905

No 19.

FOREIGN TELEGRAMS.

London, May. 4.

Four Russian battleships and an armoured cruiser, besides a gunboat and five colliers, passed Malacca this afternoon going south. This is doubtless Admiral Niebogoff's fleet.

London, May. 5.

Reuter's correspondent at Singapore wires to-day that six Russian warships and four colliers were sighted passing there in semi-darkness and haze at 5-30 this morning.

A telegram from Saigon states that Admiral Rozhdestvensky's fleet was lying near Honkohe on the 2nd instant, but he was preparing to sail on the 3rd, and had informed the French authorities of his impending departure.

London, May. 6.

Reuter's correspondent at Tokio wires that four torpedo boats from Vladivostok appeared on the west coast of Hokkaido yesterday and burned a small sailing ship. The crew escaped but the captain was made a prisoner.

London, May. 7.

No further reports have been received of the torpedo-boats which destroyed a sailing ship, but it is believed that they have returned to Vladivostok.

The delay in Admiral Rozhdestvensky's movements is causing doubt at Tokio as to his intention to move northward and risk an early engagement.

Reuter's correspondent wires from Tokio to-day that it is officially stated that the Japanese advanced north from Tanghua and dispersed the enemy's cavalry and occupied Konyatai 28 miles north of Tanghua. They advanced on the 1st instant towards Fenchua from Fakuman and dispersed the enemy in the vicinity of Erhsedun and Taseaoun, 39 miles north-east of Fakuman, on the 4th and occupied Papaotum the same evening.

Mr. Louis Dane has arrived in London. In an interview with Reuter's representative he said that the new arrangement would form an entirely satisfactory basis for future relations with the Amir, who realises that his interests and those of India are identical. He showed the utmost desire to facilitate the negotiations. There was no sign of Russian influence in Kabul, and certainly no Russian mission there.

Simla, May. 6.

I am now able to inform you on the highest authority that there is no truth in the statement that Lord Kitchener has resigned.

Simla, May. 7:34-49 p. m.

A terrible fire broke out this afternoon, which has, it is feared destroyed the greater portion of Bishop Cotton's School. The fire is still raging. The entire fire brigade of Simla is on the spot, and the water mains throughout the station are closed. The School was originally known as the Simla Public School, and was founded by public subscription, assisted by Government, at the instance of Bishop Cotton, Bishop of Calcutta, as a thanksgiving to God for deliverance of the British people in India during the Mutiny of 1857. The school was first situated at Jatogh and

was then known as Bishop School, but was moved to the present site, Sir John Lawrence laying the foundation-stone in September 1865. The Viceroy presided at a prize-giving on the 17th September, 1903, and delivered a highly interesting speech.

A section of the Japanese Press is urging the strongest measures in consequence of the Baltic Fleet's stay, and even responsible organs are calling for prompt and independent action.

A *Times* telegram from its Tokio correspondent says that the indignation in Japan is increasing. The most sober journals declare that France virtually has taken up arms against Japan, and plainly state that it is England's duty to prevent any interference of third parties.

The *Times* to-day, in a significant article, says that no more deplorable error could be committed by France than to suppose that the complaints of Japan can be treated lightly, and while everything would be done to prevent a rupture of the *entente*, France must remember that England would have no choice but to comply if the facts alleged by the Japanese are established and Japan asks us to fulfil the obligations of our alliance.

The steamer *Chienmai* reports that on the 5th instant she passed, 70 miles north-east of Labuan, an unknown fleet of two divisions, apparently coaling.

General Linievitch telegraphs:—Japanese cavalry drove back our mounted outposts on the 4th instant.

Calcutta, May. 8.

The Russians are preparing to protest against the Japanese utilising Chanchuses in Manchuria.—*Englishman* Special.

London, May. 8.

Fourteen buildings at the Newski ship building yard were destroyed by fire last night; six partly.

Turkish rule in Yemen is doomed. Twenty-eight battalions of Turkish soldiers have joined the rebels. The insurgents burned Menakia and are advancing towards the Red Sea. It is reported that they are preparing to march to Mecca to depose the Sultan's Sherifate.

London, May 9.

The Japanese Minister in Paris has not lodged a formal protest with the French Government, but has pointed out the facilities accorded to the Russians for concentration and re-victualling in Indo-China. M. Delcasse assured him that France would scrupulously respect her neutrality.

The papers admit that the situation is unsatisfactory, but do not consider it critical.

Russian correspondents in Manchuria concur in believing that the Japanese are moving slowly and surely. The screen of their advanced posts is so impenetrable that the cavalry can learn nothing.

London, May 9.

A Berlin church paper publishes a characteristic speech of the Kaiser to naval recruits on the 9th March, in which His Majesty said he feared that godlessness was penetrating the German army, and he hoped it would not be punished some day as Russia was now being punished by the Japanese, who were acting as God's scourge, like Attila and Napoleon.



EDITORIAL NOTES.

"And when beneath some heavy cross you faint,
And say, 'I can not bear this load alone,'
You say the truth. Christ made it purposely
So heavy that you must return to him."

The *Arya Patrika* of April 29, contains an article on "The Christian Church and the miracles," in which he professes to give some account of a discussion between the *Indian Messenger* and *The Harvest Field* on the subject of the Divinity of Christ. We are hardly surprised to find that both the *Messenger* and the *Arya Patrika* fail to see the point of the *Harvest Field* argument. The *Harvest Field* said, "When we say that we believe in the miracles of Christ we do not mean that we stake upon them His claim to be Divine." This statement says the *Patrika* is "a confession" which is prejudicial to the interests of the Christian Church. And further on he says; "The *Indian Messenger* is rightly glad to have this clear statement from a representative missionary that the miracles are immaterial to the significance of Jesus life and mission." This "confession" is what? This "clear statement" what? The *Arya Patrika* believes evidently that the missionary has lost faith in the miracles of Jesus! "This is no doubt a very safe position and the Christian missionaries would do well to adopt it. No one is going to have faith in miracles in these days." And yet the *Harvest Field* had distinctly said "We believe in the miracles of Christ"! But he went on to say that the Divinity of Jesus was not dependent upon them. That is to say the Divinity of Jesus, based as it is upon his own claim, is capable of proof aside from the miracles, which some believe to be the only foundation of that doctrine. The "significance of Jesus's life and mission" are clearly indicative of his Divine character, aside from the miracles which He wrought. The argument, then is that even if the miracles of Jesus be set aside, His Divinity is yet thoroughly established. There is however one miracle that from its very nature cannot be thus set aside. The resurrection of Jesus is a unique fact of History based upon evidence which if rejected must involve the credibility of all History, and leave us in the dark upon all matters of the past. It is therefore impossible to set aside the resurrection of Jesus in the consideration of His claims to be the Divine Saviour of men. From its very nature it stands as the climax of His life and teaching. This supreme fact in His history confirms all his claims.

The rejectors of Christ and His claim to be the only Saviour of men are forever kicking against the pricks of

truth. They do not reject His miracles from any sincere purpose to maintain the truth but obstinately refuse to accept them because to do so would mean that Christ must be acknowledged as God! If they were to strive as hard to know the facts about him they would be obliged to acknowledge him. For this reason their efforts are all spent in bolstering up their unbelief. The living Christ stands ready at the door of their hearts and is willing to enter in and by His Spirit to so transform their hearts and minds as to forever render it impossible to doubt the reality of His Divinity, but they "will not."

We are favoured with a further statement in regard to the revival in the Khassia Hills. It confirms all that was said in previous letters. May the churches everywhere look out for the blessing.

THE REVIVAL IN THE KHASSI HILLS.

We are glad to find that the account of the Holy Spirit's work in the Khassia Hills has led many of the churches in India to seek a similar blessing. The Press in Wales greatly helped the work by publishing detailed reports of the services and we are glad to find that some of the Indian papers are willing to open their columns for the same purpose.

In a Revival Supplement to the *Nongialam Khristan* a monthly magazine published in Khassia, we have a very interesting account of the Spirit's work in several villages. This is the substance of the news given by a Mawphlang correspondent. "For two years some few faithful men in Mawphlang have been praying for a general revival of Religion, and their prayers have been answered for eighty persons have joined the church in the place since the Prayer Meetings commenced. When they heard of the Revival in Wales in their mother church (as the Khassias consider the churches of Wales) they felt more of a desire than ever for the Spirit and Prayer Meetings were held almost every evening and proved to be very refreshing. The Christians were revived, new voices were heard in prayer, and sometimes two or three would pray at the same time. The assembly at Cherra deepened this feeling, and in March it was felt that the Spirit was coming with power. When reading about the Spirit of God in the Sunday School, all seemed to feel their need and when one began to pray the Spirit came in such a mighty way that every body was moved. Since that day everything has been changed men are daily seeking the Saviour, the leaders in the Church have become very active, and men who never worked for Christ before are now full of enthusiasm. Some have seen wonderful visions and these have made great impressions on their minds.

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Nongspung. The power of the Revival was felt in this village on the 5th of March. The Spirit had been working among the Christians since the assembly at Cherra, some used to go secretly to the church to pray every day for the Spirit and on that Sunday when the people had gathered for Sunday School, the opening Hymn was given out.

"Great Redeemer, Friend of sinners

Thou hast wondrous power to save"

The Spirit came, and people sang and sang forgetting everything until one old man cried out asking some one to explain the Hymn, which was done by one of the Christians, then the people began to sing it again, until the whole place was full of weeping-weeping tears of joy that they had such a wonderful Saviour. A few days afterwards some Christians called at the village on their way to the Presbytery at Pariong, and they had a glorious service and the following day as they went over the hill to the Presbytery, they had four meetings on the road, or as one described it "they took rest four times on the way for the purpose of praying" and they felt that they were 'holding sweet communion with Christ on the mount.' Some of them heard beautiful singing—'singing that no man could describe; they thought at first it was another party going to the Presbytery, but no, there was no one near and yet the music went on. After the Presbytery the people of the village had a most glorious communion service, which continued until after midnight, and some remained in the chapel after that praising God, and the next morning early people again gathered into the Church and as one Khassi described them 'they became drunk with the Love of God' and a passion for saving souls took possession of them, and some went to carry the good news to other villages.

Nongkaten. The Missionary and his wife from Mairang visited this place for a night after the Presbytery and all the village turned out to the Service, one wall of the chapel had to be removed in order to accommodate the people that wanted to hear the Gospel. One prodigal who had been excommunicated from the Church and had wondered very far from God came to the Service and had a wonderful vision. He said that two angels took hold of his hands, a black angel (Satan) took hold of his left hand and a beautiful white angel took hold of the right. Satan said "Believe but the handsome, bright angel said "Believe in Jesus Christ," and he obeyed the good angel. Many others had visions and some were so terrified when they saw their sins that they fainted, others danced for joy, that their sins had been forgiven.

Rangthong. The Khassi Pastor of this place and the surrounding villages, reports, that the Spirit of God is working mightily in the twenty churches under his care, prayer meetings are held daily in all the Churches and the Christians are very active.

Nongsynrih. Similar accounts come from the Pastor of the Churches around this place—the Christians are thoroughly roused and non-Christians are crying for salvation.

Laitmonsang. Here also the people have tasted the power of the Holy Spirit. The Revival commenced in the Sunday School, some were so terrified that they had to leave the chapel. One Christian saw something like a star coming to him, and after this vision he prayed most earnestly quoting passages of the Bible in a way that surprised all for he is an illiterate man. The churches hope to see still greater manifestations of the Spirit."

From private letters we find that the work is progressing on the same lines in other places. The work among the children in Cherra continues to be very promising, the little ones are growing more serious and earnest. In one village a little boy between 9 and 10 years of age seems to be the leader and God has used him to bring several people to the Saviour. The other services in Cherra are well attended and the people are longing for another wave to reach them. Satan as might be expected is using all his power to prevent the work spreading, though conquered he is not going to yield without a struggle; but we are glad to think that he cannot rule again, though he may give trouble to God's people.

In *Laitkynsen* the work of God has been specially blessed, the Christians were beginning to feel despondent, and wondered whether God would visit them, thus they felt at one of their prayer meetings, everything seemed cold and dark, but in singing one of the Hymns, a strange feeling came over them, and they began to praise God as they had never done before, some of them actually danced for joy. In some of the neighbouring villages also the Spirit of God is working mightily. In *Thyrna* a wave of blessing came over the people a second time when a young girl was speaking and praying with very great Power. In *Nongwar* similar scenes take place night after night. A young man from *Shangpoong* writes that one evening they had a message from Christ something like this, 'Oh Zion, my beloved bride, I have seen thy iniquities, but now I have come to visit thee and thy sins have been forgiven, henceforth love me, love me, love me, go and preach my name to the people who do not know me and I appoint three persons to do this work' and the names of three preachers were given.

In this way the work of God is progressing wonderfully and we can only pray:—

Burn and shine, Fire Divine

Make this country wholly Thine.

J. Pengwern Jones.

Sylhet 27-4-1905

He who lives by noble ideals never sneers at exalted standards in others.



HE GAVE HIMSELF UP FOR ME.

THE objections that spontaneously arise in the minds of modern men, when the question of the atonement is raised, are very serious. There are many people who would like to believe in Christianity but are held back by what seems to be the irrational character of the central doctrine of our faith.

(a) Why should God wish the innocent to suffer for the guilty? Surely that is revolting to His sense of justice.

(b) Even if He should be willing to allow His own Son to suffer for guilty man, how could His suffering be of any value? If guilt must be punished, the guilty person must suffer, else there is no punishment. If an innocent man bear pain instead of a guilty man, the guilty man, is still guilty: the other man's suffering cannot change the moral fact, that he is guilty.

(c) Why should the Son of God die, in order that God may forgive us? Such suffering is altogether unnecessary. God is quite willing to forgive us, if only we will repent. No bloody sacrifice, least of all the death of His own Son, is necessary to make Him willing to pardon our sins.

These three arguments, which regard the atonement as (a) unjust, (b) valueless, (c) unnecessary, may serve to represent the objections usually brought against the doctrine. Now Christians feel these difficulties quite as keenly as others do. They are perfectly conscious of them, and neither shirk them nor call them irrational. Yet, while they realize their weight to the full, they believe that the atonement leads them to a deeper and clearer understanding of man's moral nature, in the light of which these difficulties disappear. Let us then consider why Christians hold the doctrine and how they get past these great initial difficulties.

The reasons why Christians believe in the Atonement are two:—(a) *Christ Himself declared that He was to die that our sins might be forgiven.* Time and again in His teaching Christ called attention to the immense significance of His death, and He always explained it as a sacrifice for human sin. He used different metaphors to express this, but the idea is the same throughout. He declared that He had come to give His life a ransom for many, that He was the Good Shepherd laying down His life for the sheep, that His blood was being shed unto remission of sins.

That Christ the greatest religious teacher this world has seen, and also the most perfect moral character the earth has ever known, should have so spoken of His own death is a most remarkable fact. His character is such as to make it impossible for us to charge him with deception. He believed in the sincerest possible way that His death was really to be the ground of human forgiveness. Can we then conclude that he was mistaken, that on this one point His sublime intellect laboured under an immense hallucination? This is scarcely credible either; for such a gigantic mistake, involving a piece of enormous egotism, would have inevitable disjoined the system of His thought and would have destroyed the unity and symmetry of His teaching. Our confidence in His character and His teaching should make every thinking man loth to charge Him with such a gross error.

(b) *Christian experience fully confirms Christ's words.* Much though we honour Christ, we may say with perfect reverence that, if His declaration stood alone, we should not be able to hold by it. When an astronomer makes some statement about the sun, we do not believe him, no matter how great and famous he may be, unless his dictum prove itself true in our experience. So Christ's declaration that we

should get forgiveness through His death must be corroborated in our experience, else it would stand out as an empty boast.

But here comes in the whole triumph of the Christian faith. The men and women who throughout the centuries had passed into peace and joy and holiness through Christ have done so by accepting Him as crucified for their sins. This faith of theirs in His atoning death has led to two mighty results in their lives. First, the feeling of guilt has passed away and they have entered into the peace of forgiveness. Secondly, they have found the power of sin within them broken, and have passed into the life of victory over self and evil. These facts explain how the belief in the Atonement has lived on through so many centuries and has persisted in spite of all the intellectual difficulties which it raises. Since Christ Himself said He was dying to bring us pardon and peace, and since through Him we actually enter into the enjoyment of these priceless blessings, why should we be staggered by merely speculative difficulties? Wherever the Gospel has gone, men have had this experience; indeed it is because men have this experience that the cross is going forward to-day in every quarter of the world.

Such are the reasons why Christians hold to the Atonement, and our readers will see that they are quite strong enough to justify any one who has had the experience we have spoken of in passing by any merely intellectual difficulties which the doctrine may raise. We enjoy the sun, though we cannot explain His origin. Here we are alive, yet no man can explain life. If I have found spiritual life through the death of Christ for me, I should be a most irrational man if I allowed myself to lose that life simply because I cannot explain it fully. Then besides this, there are considerations suggested by the Atonement itself which throw a great deal of light on the difficulties referred to.

The Atonement makes us realize first and most fully of all the love of God; and the background against which it shines out is human sin. God is just, but He is much more than just: He is "all of love." He is willing to suffer all things so that we may be blessed. Human sin on the other hand stands out in the light of the Atonement as a frightful tragedy, a sore eating out the vitals of the human race, an enemy that God must use every means to overcome. Now from this point of view the above mentioned difficulties vanish or at least become vastly diminished. To subject the innocent to punishment instead of the guilty is cruel injustice; but if the innocent suffer voluntarily, the difficulty disappears; for love gladly bears anything to save the loved one. If God is love, then the greatest of all acts of love, the death of the Divine Son for us, is not only natural, but is the greatest of all revelations of God's character. Nor does such an act conflict with justice; for the purpose of the death is to make men just.

The second objection, that the death of an innocent man can never make a guilty man guiltless, overlooks the whole possibility of forgiveness. If God cannot forgive us under any circumstances, then we need not discuss the atonement at all. But if forgiveness is possible, then it must be possible under conditions; and the question arises what these conditions are. If the problem of human sin is huge and frightful, is it not clear that a solution as high and deep and broad as the problem itself is required. Is not the death of the Son of God a solution worthy of the greatness of this problem?

The last objection is founded on an error. Christians do not say that Christ died in order to make God willing to forgive us. No Christ died, that it might be possible for

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God to forgive us. The moral government of the world is in God's hands, and he cannot lightly forgive breaches of His moral laws. Can you imagine a more sublime vindication of the divine dignity of morality than this? *God cannot forgive man for breaking the moral law, unless the Son of God die to save the honour of the law.*

The Inquirer.

GOD'S PLAN.

By REV. ROBERT BURNS WALLACE.

God's ways are holy, good and wise :

All things this truth proclaim ;

Sorrow, a blessing in disguise,

Pays tribute to His Name.

A Holy God, whose wisdom lives

Beyond the heavenly blue,

Can be, in everything He gives,

Both kind and just and true.

The goodness of the heavenly Lord

Shines forth upon life's way :

It glistens in the Living Word,

"And scatters night away."

The wisdom of the Holy One

No errors can display :

His care directs the race we run,

Till ends life's transient day.

It may not be that we can see

God's plan in all its parts ;

But if in all we know 'tis He,

Peace reigns within our hearts.

Our God, give us submissive hearts,

Thy sovereign sway to own ;

Then Thy great plan in all its parts

Thou surely wilt make known.

Fifty years hence practically every position in the world that is now being filled by an adult will have a new occupant.

Do not despise any opportunity because it seems small. The way to make an opportunity great is to take hold of it and use.—Bacon.

Such as have no gold to bring Thee,

They bring thanks—Thy grateful sons :

Such as have no song to sing Thee

Live Thy praise—Thy silent ones.

—Jean Ingelow.

Right relations with God is the first duty of every young man.

PARENTS AND CHILDREN.

The principle of the Fifth Commandment is the foundation of all human government. In primitive times the family was the State, with the father as head or chief. Afterwards families grew, or were combined with other families, into tribes, and tribes into nations. Government is a divine institution. "The powers that be," or the rulers, are ordained of God, and are to be obeyed and honored.

The family, though only a part of the State, is still a government ; and the parents are its divinely appointed rulers. To honor them is to recognize the necessary conditions of life and submit to lawful authority.

It is natural for children to depend upon their parents. In early years they must do this, and the habit clings to them after they are grown. It is natural also to love them, and to manifest this love in acts of tenderness and helpfulness.

The Bible requires more than this. It emphasizes the duty of children to obey and honor their parents, and assigns two reasons, viz. : because it is right and because it is for the child's good. "Children, obey your parents in the Lord, for this is right." "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Obedience to law promotes health and prosperity. Youth is surrounded by temptations. Appetites and passions need restraint. Indulgence means weakness and early decay. Obedience of children to those who are over them in the Lord means health and strength and long life.

The duty of children to honor and obey their parents involves the duty of parents to show themselves worthy of honor and obedience. "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Harshness, arbitrariness and neglect are a violation of the Fifth Commandment. Provision for the body and mind is not the full measure of parental duty. Children are entitled to be taught the way of salvation and to a godly example. He who expects honor from his children must himself honor his Father in heaven.

Every age has its peculiarities and perils, and one of our perils is irreverence, or obliviousness to law and authority. Children mature early, and cast off parental restraint. The trend in the family and school is toward mild suasion in preference to strict requirement and discipline. The danger in this is that children will grow up with the impression that there is no law and no punishment, and that while they are to be reasoned with and advised, they themselves are the final authority in all matters. This impression is the starting point of lawlessness. Disregard of parental authority leads to disregard of the law of the land and of the divine law.

The State has a right to require of parents that they train their children to respect and obey the civil authorities. God does require that they train them to fear and honor him.

Christian nations have combined to suppress the sale of slaves. Is it too much to ask that they combine to prevent the sale of liquor?—Benjamin Harrison.

The secret in success is to do all you can without thought of fame.



FISH THAT SHOOT.

Certain fish have been termed "sporting" because they shoot their prey with great precision. The jaculator fish of Java is of this sporting tribe. Several of these fish, in the possession of a Japanese chief, were placed in a small circular pond, from the centre of which rose a pole upwards of two feet in height. Beetles were put on the top of the pole on sharp-pointed pieces of wood. The fish then came out of their holes and swarm around the pond. One of them came to the surface of the water and rested there. After fixing its eyes steadily on a beetle, it discharged a small quantity of water from its mouth with such precision as to knock it off the twig into the water. In an instant the beetle had been swallowed. After this another fish came up and performed a similar feat, and so the sport continued until they had caught all the beetles. If a fish failed to bring down its prey the first shot, it swam around the pond till it came opposite the quarry and fired again. In one instance a fish returned three times to the attack before it secured its prey, but usually the fish were very expert marksmen, bringing down the beetles at the first shot. The fish frequents the banks of the rivers in search of food. When it spies a fly on the plants that grow in shallow water, it swims to the distance of five or six feet from it, and then with surprising dexterity ejects from its tubular mouth a single drop of water.

TWO LIVES

Like a coin, with its obverse and reverse, each blessing has two sides. Looking at one, it is the gift of God; at the other it is the reward of our own effort. This truth shines out in the story of the widow who appealed to Elisha to save her sons from slavery. For the oil that purchased their freedom she was debtor to heaven; it would not have come without her own trust and obedience.

God is the great Giver. He invites our trust. He would have us show a child-like confidence in His goodness and care. The great Teacher sends us to the lilies drinking in the sunshine and rain, and growing daily in beauty; to the fowls of the air living on the present provision of nature's table, with never a care for the future—these are His pictures to set before us the freedom from anxious thought that we should enjoy.

But there is no encouragement for the idler in Bible teaching. It brings to us the gospel of trust; it also brings the gospel of work. Christianity had for its founder a carpenter, who toiled many a day at the bench; for its greatest missionary a tentmaker, who lived by his own labor while he preached the glad tidings. Trust and toil—these God has joined together; let no one put them asunder.

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